[NEW SERIES.]
Vol. 2. *Price, 10 Cents. Per Annum, $3.* No. 18.

[Whole No. 305.

SATURDAY, JULY 25, 1874.

Subject: Truth-Speaking.

PLYMOUTH PULPIT:

A Weekly Publication

OF

SERMONS

PREACHED BY

HENRY WARD BEECHER.

New York:
J. B. FORD AND COMPANY.
(27 PARK PLACE, AND 24 AND 26 MURRAY STREET,)
1874.

AMERICAN NEWS COMPANY, AGENTS FOR THE TRADE.
European Agents, Sampson Low, Marston & Co., Crown Buildings, 188 Fleet Street, London. Sold by all Carriers and News Dealers.

AUTHORIZATION.

Brooklyn, January, 1869.

Messrs. J. B. Ford & Co.,

Gentlemen:—Mr. T. J. Ellinwood has been the reporter of my sermons for some ten years; and he is the only authorized reporter of them. The sermons which you are printing, week by week, from his hand, are published by you alone, and are the only ones for which I will consent to become responsible.

HENRY WARD BEECHER.

PLYMOUTH PULPIT is the *only regular publication of* Mr. BEECHER'S *current sermons*—the one sanctioned by his authority; it is well printed on good paper, in book form—*suitable for binding and preservation*—and it is *cheap*. The Publishers respond to the demand for a regular insertion of the Prayers, as among the most profitable features of Mr. BEECHER'S ministrations; and the Scriptural lessons and hymns sung are also indicated, making a complete record of one service of Plymouth Church for each Sunday.

This publication began with the sermon of Sunday, September 20th, 1868, the first of the Church services for the year. *Each Volume* contains twenty-six numbers, being one sermon each week for six months. Volumes I. to VIII. are now issued in book form; each making one large and handsome 8vo vol. of about 500 pages;—Vol. I. being embellished with a new STEEL PORTRAIT of Mr. BEECHER—the best likeness of him ever published—Vol. II. having a fine large Interior View of Plymouth Church. Bound in extra cloth, beveled boards. Price $2.50 per vol. *Sent post-paid by mail on receipt of price.* Vols. IX. and X. will appear shortly, closing the original series.

A full Table of the Subjects discussed in all ten of the volumes of the original series will be mailed to any address on receipt of a 2-cent postage-stamp. *Any back numbers*—single sermons—*can be had.*

A New Series.

In the present commodious 12mo size, but retaining the clear, open type of the larger pamphlet, the New Series was commenced Sept. 27, 1873. This will hereafter be the style of the publication.

TERMS.—Single numbers, 10 cents. Yearly subscription price, $3, giving two volumes of about 500 pages each. Half-yearly subscription price, $1.75. Subscriptions may begin with any number.

A PREMIUM OIL-CHROMO will be presented to each annual subscriber for the ensuing year, a *fac-simile* of Mrs. Sherman's painting called "*The Lord is Risen.*" An old moss-grown Cross, symbol of the Saviour's earthly work and death, stands in the gray dawn of Resurrection Morning, wreathed with vines and clusters of violets and purple lilies-of-the-valley—the flowers and foliage of early Spring, symbols of the new life. As a whole, the picture is an exquisite expression, in natural objects, of the central thought of the New Testament, and will receive a warm welcome from all who love The Book.

In several years' experience we have learned that 999 out of every 1,000 subscribers wish us to *mount* and *deliver* the pictures presented with periodicals, because we can do it cheaper than they can get it done. We shall therefore issue *no unmounted* ones. The charge for Mounting and Delivering the Picture (sized and varnished, all ready for framing) to each subscriber is 35 cents, to be remitted with the subscription price; the entire sum thus being **$3.35.** Remit by Postal order, check, or registered letter; currency at the risk of the sender.

POSTAGE OF PLYMOUTH PULPIT to subscribers in the United States is twenty cents per year, payable quarterly, in advance, at the Post-office to which the pamphlet is sent; and on single copies to England it is *four cents.*

Entered according to Act of Congress, in the year 1874, by J. B. FORD & CO., in the Office of the Librarian at Washington.

TRUTH-SPEAKING.

"Wherefore, putting away lying, speak every man the truth with his neighbor: for we are members one of another."—Eph. iv., 25.

Deceit is the sign of inferiority. It runs toward animal conditions of life. It is the sign of weakness. In the order of nature, that which cannot be done by discretion nor by strength, animals do by craft, by deceit; and in the lower stages of human development deceit is common: and under such circumstances it does not take on, either to them or to us, the heinousness of guilt to the degree that it does after men have been civilized.

In other words, we tolerate, in the lower stage of moral development, things which become intolerable in the higher stage of moral development. We see in the old patriarchs instances of cunning and deceit which would absolutely ruin the reputation of men in our times who were of a corresponding rank in life. They were blemishes; but the gravity of the offense is tempered in our judgment by the circumstances, by the small knowledge, by the few helps which surrounded those men.

I propose, to-night, to speak some wholesome words on a subject which once was considered worthy of a good deal of instruction, and some practice—namely, the subject of *truth-speaking*.

To "speak every man truth with his neighbor" is a duty and doctrine of Christianity. Lying is in terms forbidden.

SUNDAY EVENING, May 17, 1874. LESSON: Prov. ii., 1-22. HYMNS (Plymouth Collection): Nos. 102, 513, 657.

"Lie not one to another, since ye have put off the old man with his deeds," as well as, "Speak every man the truth with his neighbor," is express and explicit.

No man can be a truth-speaker in the sense of the New Testament teaching unless he has fully made up his mind to the intention of telling the truth—and that, not sometimes, but always. When a man is determined to be a truth-speaker, and to reflect, as far as he reflects anything, things as they are, between man and man, then it is not always possible for him to tell the truth; because it requires a great deal of knowledge to tell the truth, and it requires no inconsiderable amount of practice. It is an education both to know what is true, and to know how far to speak, and how far to be silent. For, telling the truth is not random talking. It is an administration which requires an understanding and interpreting moral sense, and no inconsiderable amount of practice and skill in the affairs of life. He who discerns things aright, and knows times and seasons, and the fitness of matters, and speaks invariably the simplicity of truth, has well nigh completed his warfare with himself, and with the world, and may be counted, as James says, "a perfect man," because he bridles his tongue.

No man can be a truth-speaker who does not love the truth; to whom truth is not as to a musician's ear chords are; with whose nature it does not harmonize. It is impossible for men to speak the truth occasionally with any considerable degree of success unless they speak it habitually, for the love of it; unless they love it, as is expressed elsewhere, "in the inward parts."

The habit of speaking the truth implies a whole cast of life. I have said that it belongs to an ideal manhood. More than that, it will symmetrize the man around a divine centre. For, as soon as a man has made up his mind always to speak the thing that is true, he will not speak near as much as otherwise he would be apt to. "In the multitude of words, there wanteth not sin," we are told; and there is a great deal too much talking in this world, considering what stuff it is made up of. Men who catch what they hear easily—too easily; men who hear everything that is said about every-

body, and who go to and fro among their fellows—such men, if they love the truth, and mean to speak it, will become very cautious as to how they repeat things or say things that they do not know to be true. A restraining influence will be exercised upon their tongue, making it circumspect, wise of discourse, and accurate of statement.

Not only will the determination to speak the truth make men cautious, often leading them to take refuge in silence, but it will naturally tend to make them reflective. It induces men to study things which come to the mind in the nature of cause and effect. Is it best? Is it kind? Would it do good? Silence is usually safe. Speech is not always safe.

He who means to speak the truth knowing that it may wound, that it may injure, and becomes thoughtful of the result, studying the relation of cause to effect, is a truth-speaker.

But more than that, since he who speaks the truth must needs speak of himself and of his own affairs continually, if he has entered into covenant with his own soul that he will speak that which is true if he speaks at all, that determination, foregoing and habitual, will have a great influence in keeping his thoughts of life such that he will dare to speak the truth.

Men do things in privacy which they never would think of doing in public. Men do things away from home that you could not persuade them to do at home. When out from under the inspection of their fellows, men live much more loosely (they think more largely, but I think more loosely,) than they do at other times; and if a man is to speak the truth, he cannot well afford to be other than an honorable, straightforward, right-meaning, fair, man; so that the determination of a man to speak the truth very soon begins to have a reactionary influence upon him.

Let any man begin life with the conceit that he is a man of force, and that he can use truth as an instrument, parrying with it, piercing with it, defending himself with it, handling it as a skillful man would handle cards, playing them as he pleases, and the reactionary influence upon his disposition is to the last degree mischievous. On the other hand, let a

man begin life with the purpose, "So far as in me lies, so far as I can discern what is truth, I will either be silent or I will speak that which is true," and it produces a prodigious moral restraint upon him, and alters the genius of his life, the whole shape and purpose of his education, and the conduct of affairs. So that a man who means to *use* the truth runs in spirals, and is always crooked, whether going backward or forward; whereas the man who means to speak the thing that is true goes in right lines, is a *right*eous man.

The simple quality of truth-speaking is not that it is convenient. In his talking a man will find very soon that to speak the truth requires that he should do a great deal more —that he should think better, that he should feel better, and that he should purpose better things.

As one who sits where all men, going by and looking through the door or window, see him, sits with more grace than he otherwise would, so he who, speaking the truth, and admitting men to a knowledge of himself, of his affairs, of his thoughts and his feelings, must needs have those thoughts and feelings better behaved. Yea, yea; nay, nay; simplicity, transparency, a state of mind which you are not ashamed to have known—these elements of character make a prodigious difference with a man. Wherever a man begins to speak the truth as the genius of his life; wherever he lays the foundations of his life on this, whatever may happen, saying, "Let my state be high or low, successful or unsuccessful, one thing I purpose in myself, and that is that I will be a truth-thinking and truth-speaking man,"—wherever a man takes that ground, and follows it, he has marked the outlines of a character that cannot fail to grow in integrity, in beauty, in praiseworthiness, in knowledge, nay, in profitableness; for I aver that although for immediate purposes, force, and duplicity, and cunning, and craft, may be profitable, yet, in the long run, there is nothing so profitable in this world as right-down manliness, honesty, truth, fidelity, and reliableness.

When we urge these things we are, of course, met by a thousand casuistical difficulties. I propose to look at these, though neither very leniently nor very severely.

In the first place, the habits of society are such that men

are beguiled, and almost unable to tell where the bounds are between right and wrong in this matter of simplicity in the representation of truth. The more you look into society, the more you mingle with men, the more you will be struck with the fact that those who are amiable and kind and good are extremely conscientious in the matter of strict truthfulness. I have met some who loved the truth in such a way that they could not speak other than the truth, and that the truth and they were one and the same thing; but they are rare exceptions. There are a great many who abhor coarse, vulgar, mischievous, malignant, needless lies, but who nevertheless regard the indirections, equivocations, and sly duplicities of life with great allowance.

You can lie by lifting up your eye-brows; you can lie by a nod; you can lie by silence. In other words, the intentional producing on another person's mind an impression not in accordance with the truth is what I understand by *not being truthful*. The voluntary producing on another man's mind an impression that is true, is what I understand by *being absolutely truthful*.

Now, there is a tendency of men in life, through the inquisitiveness of some, and through the morbid curiosity or the combativeness of others, to make a bad use of the truth. In the battles of life, in its rivalries, in its conflicts, men do not think it safe to let other people know many things that they know—and it may not be safe. It does not follow, because you are to be truthful, that you must tell everything that you know. There are thousands of things that you have a right to keep to yourself; there are thousands of things that it is every man's duty to conceal; but so far as there is overtness in the matter of speaking, it should be according to the law of truth. It sometimes may be unpleasant, and may produce disturbance; but in the long run it is the safest. It makes a nobler character, wins more confidence, and prepares the future for better achievements than a resort to indirections or equivocations.

There are what may be called *untruths of benevolence;* and the question comes up, "Do you believe we ought always to tell the truth to the sick?" No, I do not; but I do think

that we ought not to tell an untruth to a sick person, or to anybody else. "Do you think we ought to tell the truth to the unwary and the innocent?" No, not necessarily; but you have no right to tell them that which is untrue. I know how many cases occur in the sick chamber and elsewhere, in which persons are tempted, from kind considerations, to evade the truth; and I have nothing to say in regard to them but this: that whatever may be tolerated on the ground of human weakness and infirmity, in a lower type of manhood, untruth under any circumstances is inconsistent with the highest conception of true manhood.

I shall not go into the details of these things, but let me suppose the case of the Lord Jesus Christ resorting to these indirections which are thought to be excusable in men. No conceivable false impression can be imagined to have been made by him without producing a shock on every man's mind. You will defend yourself, you will defend the physician, you will defend the Gospel, you will defend the business man, you will defend your friend or neighbor, and say, "Well, it was a falsehood; but then it was to save a man's life; it was to do good; it was for this, that or the other benevolent purpose;" thus on the human plane you justify it; but when you apply it to your ideal Being, you cannot tolerate it in him, because it is inconsistent with ideal perfection. You could not tolerate it in Christ or in God. And it is inconsistent with the highest type of manhood.

I am not speaking of whether we can live the highest life of manhood: I say that absolute sincerity and truthfulness are indispensable to the highest conception of true manhood.

There are also what may be called *untruths of fear*. I think, to a very large extent, in early youth especially, the untruths which children tell are the result of fear. The untruths of childhood are not always caused by fear, but a large proportion of them are. Our children begin their lives as little animals, and they have animal inclinations and tendencies; and frequently it is not until a later period, when the intellectual and moral forces are developed, that their minds are balanced. Many a Christian mother foretells that her child will come to the gallows, because he lies so; but it is

only that he is an animal, and he is using his animal nature. By and by, when the social, intellectual and moral forces are developed, all that will be overruled full easily. Many a lying child has made a truthful man.

Therefore, in the lower stages of life—that is, in the youth and inexperience of children—nothing is so provocative of falsehood as the government which is frequently administered in the household, where threats, where chastisements, where sudden eruptions of violent anger, meet the child that has done wrong. I know that when I was a boy I told a great many lies, and that I never told one on purpose. Indeed, I think I rather loved the truth; but being a child, and being sensitive to suffering, I dreaded punishment: and when I saw it threatening to carry me down like a flood, I dodged it; and it was dread of my father that made me lie, and not my love of untruth. It was said to be a temptation of the devil. Yes, but he had his instruments.

In schools many and many are, by indiscreet government, forced into falsehood. The self-defending instinct is very strong; and it is to be borne in mind, in dealing with young persons of a sensitive nature, that often we tempt them more than they can bear, and fear overpowers their feeling of conscience.

But not the young alone are liable to insincerities, equivocations, and falsehoods. These things are part and parcel of adult life. Everywhere men feel themselves justified in untruths by fear of the consequences of the truth. I have only to say that this is inconsistent with the highest ideal of manhood. When a man tells a falsehood, and says, "I know it is a blemish, but circumstances were such that I could not take the other course," he boldly avows that he lives below his ideal; and every man does who, through fear, sacrifices absolute truth.

A truth so told as to deceive is as much a falsehood as though the elements of it were themselves false. How often do we see persons who, in bargains and business, make statements which are simply and absolutely true, but who in doing it throw a shadow on the mind of the hearer which is very different! He goes away, and acts according to the impres-

sion that was produced, and that was meant to be produced, till the pinch comes; and then the terms are looked at, and it is found that the words were exactly true, but that, after all, there was a misunderstanding meant and there was a misunderstanding given. There is no falsehood worse than that which a truth tells. It is quite possible for men to be true in every word, and yet false in the whole impression made.

I need not dwell on the more flagrant kinds of untruth—those of self-interest—by which men bait their hook with falsehood that they may catch the unwary. I need not tell you how bad all those lies are which are mixed up in business. I may say, though, that however you may permit, that however you may make customary, that however by public sentiment you may authorize, certain sorts of untruth or equivocation, they are unworthy of manhood, and unworthy of business. I hold that that administration of affairs, whether it be national, commercial, political, or personal, is relatively low which adulterates the truth by any form of equivocation or indirection.

If you look into the ways of life, you shall find that falsehood is organic—so much so that it is very difficult to walk straight in the paths of business. Business is so organized that he who conducts it is almost of necessity bound to insincerity and to indirection. What shall the young man do who is expected to state the thing that is equivocal or to lose his place? He is expected, not to lie, but to deceive; not to tell a falsehood, but to fib; not to utter a black falsehood that has no profit in it, but a white one that brings custom and is profitable. He revolts at it, and he is told very plainly, "Look here, young man, you are green; and you will either have to walk out of this concern, or else you will have to come to this matter;" and at last he does come to it, not intending it, not wishing it, but bent to it by the force of circumstances.

How often do we find, not simply that the conduct of affairs is such that it requires more firmness than most men have to avoid untruth, but that untruth is wrought in literally upon the very fabric of society itself! Men who traffic know that they are trafficking in false appearances, in adulter-

ations, in motives that are unlawful, in ten thousand elements that falsify to the expectation and to the faith of those with whom they deal.

Now, we cannot afford this. It belongs to a low stage of civilization. You cannot sell shoddy for good fabric, you cannot sell articles of food basely adulterated, you cannot adulterate medicines, you cannot forge wines or strong drinks, you cannot make business itself all the way through insincere and false, and yet pretend to maintain a high stage of civilization. Nor can men deal continuously in these things, and consent to them, and further them, and yet maintain the highest type of manhood.

You may say, "I do not pretend to maintain the highest type of manhood; I admit the blemish and flaw, I accept it, and go on with it, and will take the consequences." That is another matter; but the piteous thing is that men think they are honest, think they are religious, and even think they are eminently spiritual men; they think they are acceptable to God; they dwell in very sweet reveries about heaven; they talk about the indwelling of the Spirit of God; and yet, when you come to scrutinize the conduct of their affairs, the construction of their life, the management of their business matters, you will find organized into the whole thread and fabric of their career more or less falsity. Do I say that it vacates their religion? No, I do not think it does. I think a man may be religious in spots. I should be sorry to think that everybody was a hypocrite who was different at one time from what he was at another. If you take temptation from men, and relieve them from the pressure of self-interest, and bring them into the church, and they begin to lift their thoughts into the higher imaginative ranges beyond themselves, and you excite in them all sweet associations, and let the truth play upon their most noble faculties, on Sunday they may be better men, and may think better and speak better; but on Monday they go out and enter into the battle, and the hymn is gone, and the prayer is forgotten, and the sermon no longer sounds in their ear, and the lower faculties begin to work again and do things which are inconsistent with all their moods and professions of yesterday; and yet it

is unintentional—they do not mean to be hypocrites. Under one class of circumstances one class of faculties is excited, and under another class of circumstances another class of faculties is excited. Men are inconsistent, often, who are not insincere. They are untrue to their own highest ideal, and they act in ways that are contrary to their purposes.

So I perceive men to be right in spots, carrying up some elements of character nobly and beautifully; but some sides of themselves they allow to sink low down and become mischievous; they are irregular and comparatively speaking low-toned in their religious life. For no spiritual fervor can ever make up for the want of ethical correctness.

The two elements which men need are morality at the bottom and spirituality at the top; for mere morality is dull, heavy, unless it is spiritualized; and spirituality is evanescent, and like the early morning cloud, unless it has its lower roots run down into sound practical life. Both things are needful.

How, when society is constructed as it is, men who are in the administration of affairs shall escape and be able to make new channels, is a very serious question. It is very difficult for a man to be a public officer and be truthful. It is very difficult for a man to be a lawyer and be truthful. It is difficult for a man to be a physician and be truthful. Not that men in these callings are so depraved that they want to be untruthful; they want to be truthful; but they find themselves so met by influences, hedged in by walls, confined to ways in which custom makes their feet to walk, that constantly and unwillingly and unwittingly they run into the evils of falsehood. Therefore it would seem as though there were no way of avoiding these evils except by changing the organic structure of the human race. Falsity so inheres in the framework and substance of society, that men who do not wish to be untruthful are constantly drawn down and made to be false to their best ideals of themselves.

And yet, I believe it is in the power of all men more than they do, and of some men altogether, to be superior to their circumstances. I admit that those great influences which are acting night and day insensibly, and with a distributed

and continuous power, do in the long run constitute the strongest forces that act upon men; but I believe in that illumination of the spirit, that life of the soul given by the power of God, by which a man may be superior to his circumstances, and even to these constantly outlying and inbeating influences which deteriorate his life.

Meanwhile, there is nothing clearer in the world than the unprofitableness of all trick, fraud, guise, insincerity, dishonesty, and untruthfulness. And it is for the interest of every man, no matter what his business may be, and no matter how many he has to serve him, that truth should be spoken between man and man. It is not the mother alone who ought to be an instructor of the truth, teaching the child at her knee the sacredness and honor of it; it is not love alone that is interested in having the truth spoken; it is not the priest alone, who instructs men to fear God, and love the truth, and labor for ideal character and purity; the manufacturer is interested in having the truth told; the merchant is; the customer is; the low in society—the wretched poor—are. One of the greatest curses of human life is the waste which is occasioned in communities by reason of the indulgence in untruth between man and man, disintegrating society, enfeebling affairs, making them operose, rendering them hard to be borne.

We are incessantly punished a thousand-fold for our transgressions in this life as well as in the life which is to come.

Against every temptation, then, against every seeming necessity, I lift up the higher ideal of manliness, the truer wisdom, the nobler path, and say to every one who is now venturing upon life, and has his way to make, and his character to establish, there is nothing better for you than manhood. There is no favor, no parentage, no capital, that can be compared to that. A man who stands in the midst of affairs, tested, tried, proved to be a man of unswerving integrity, a man of absolute truth, a man that is true, faithful, honest, honorable, is more valuable than gold, even in a commercial point of view. A man in politics who, though he may be ambitious and partisan, is shown to be faithful, hon-

orable and trustful—even in politics such a man, in the long run, wins. One reason why there are so many mushrooms and puff-balls in society is that men forswear morality. In the great bustle of commerce, in the conflict of affairs, in the heated ways of public life, men think that it is not only safe but justifiable and profitable for them to set aside the fundamental qualities of true manhood. That is the reason why, when they are cut down, they never rise again.

We honor great men; but it does not take much to make a great man in a community where there are newspapers. Great men have a campaign; great men have one term in Congress; great men have a five years' or a ten years' career in the State Legislature; and great men think themselves to be immovably great; but many great men fall, and once falling, never rise again.

It does not hurt some things to fall. The elastic ball, when it falls, springs up again; the solid metal, when it falls, may not spring up, but it is solid yet; but find me an apple that, though fair of skin, is rotten at the core, and let that once fall, and what becomes of it? However tempting it looks, when the shaking hand once touches it, and it falls, shall it rise again?

Suppose, as an application of this discourse, I should persuade some of you to try this way of life? Suppose I should persuade the maiden, no longer to guile, no longer to elegant indirections, no longer to the most exquisite and winning wiles and craft, but to simplicity and to truth. Is there anything that makes the virtuous matron a noble pattern of womanhood more than this—*she always speaks the truth?*

"My wife," said a man to me, "needs no memory. No matter what she says to-day, she need not trouble herself to think what she said yesterday or the day before. It was true then, and it is true now." The old proverb is, "Liars should have long memories;" but no man ever had a memory so long and deft as to make consistent a long thread of indirections that multiply themselves indefinitely. There is no ideal like that of a reliable character. There is nothing so venerable and noble as a man who is true, who means truth, and who casts upon every one the atmosphere of truth.

It is better a thousand-fold than the best devices, or than the cunningest quips and quirks. It is essentially noble. It is of God, and God-like. And in the great battle of life, where so many go down corrupted for want of good morals, a young man can take no shield better than truth, the love of it, and the purpose to stand by it, swearing fidelity to it, and taking evil report as on the way to final good report. This is the very best equipment a man can have so far as his success among men is concerned.

It takes a little longer to build on truth and morality. He that builds on these qualities builds so much deeper, and builds with so much more ease, that it takes more time; but once built, truth and rectitude stand. They who are too much in a hurry; they who do not believe that truth is necessary; they who are conceited and very venturesome; they who think that they can, by indirections and glittering insincerities, and cunning devices, win success, and stand therein—they, like the fool, rush on and perish.

For your own happiness' sake, for the love of those who surround you, for the respect which, first or last, every man longs for in the community in which he dwells, for the noble and honorable old age to which you look forward, and for your hope in God, I commend you to sincerity, to fidelity, to honor, and to truth. Pure and unspotted, stand on the truth; and in the hour of emergency the truth shall stand by you, and repay you a thousand-fold.

PRAYER BEFORE THE SERMON.

We bless thee, thou eternal God, that thou hast been pleased to make thyself known to us, not by the dim light of nature alone, not merely by the mute things of creation, but through ourselves, and, above all, through our Brother and Redeemer Jesus Christ; and that now, in the light of his truth, and life, and revelation, thou art still clearly disclosing thyself by thy Spirit in the experience of those that are drawn unto him and molded into the same image. We rejoice that we have an assurance that thou art. We bear within ourselves an evidence which none can take from us. We thank thee for that disclosure to the soul which cannot come by the understanding nor by the process of reasoning, but which comes by the breath of thy Spirit upon ours. We rejoice in thine inward touch, and in thy presence, which we know by that peace which passeth all understanding, and by the yearning which we feel for things transcendent and divine, and for that tenderness of heart which is not of man. We rejoice that thou dost inspire in us something of thine own self in the love of things pure, and true, and right. We thank thee for all the disclosures which thou art making in the world. We thank thee that thou art more and more molding the great race of men to right things. We thank thee that righteousness is the law of thy kingdom.

Have compassion, we pray thee, upon all who are seeking to live aright, and who are yet filled with infirmities, or are struggling with weakness, or are overpowered by temptation, or are cast down. Thou seest that the battle is too mighty for many. O thou that art the Captain of salvation, come to the rescue of those who are overborne, and of those who are captive, and release them, and become their Redeemer.

We beseech of thee that thou wilt look upon those who are tempted more than they are able to bear; upon those who are tempted through selfishness, through pride, by overmuch love of gain, by the praise of men, through indulgence in pleasure, through the affections, and through kindness; upon all who are overtaken with evil; upon all who are besieged with solicitations to vice; upon all who are weak and are assailed by reason of their weakness. O, thou that art a fortress and a refuge for men in trouble, may every one know how to come unto thee and be saved in the day of trouble.

We pray that thou wilt kindle in every heart the desire to please thee. We pray that every one may bear about with him the consciousness of thy presence, and thy inspection, and thy power. So grant that that strength which is lacking in us may be manifested unto us from the abundance of thy greatness and of thine omnipotence.

We thank thee for sparing mercies. We look back through years to see all the way in which thou hast led us, with wonder and with gratitude. How many have been the evils that have risen up to engulf us! and yet at thy word the storm passed by, and all was calm. From how many destructions, as they seemed to us, have we been gloriously delivered. Our fears have been false prophets. Thou hast been a God of consolation, of light, and of joy; and thou

hast more than fulfilled thy promises to us. When we have loved but a little, and believed but a little, thou hast done exceeding abundantly more for us than we asked or thought, as thou wilt continue to do. Thou dost abound in riches of soul. These are the riches we need—purer thoughts; purer aspirations; more fortitude; more self-denial; more setting our faces against the lurking seductions of self-indulgence. We desire and need more and more a sense of the power of the Spiritual world acting upon us, that we may know that our true life is in the invisible.

So grant thyself unto us, every one, that we may more and more walk as becometh the children of God. If there be those in thy presence who are heartsick, who are weary of their warfare, with whom the way of life is a covered and darkened way, be gracious unto them. Thou that dost comfort the mourner, and dost bless the mourning soul, wilt thou grant to them that lie in darkness all those consolations and songs in the night which shall make them praise the Lord.

Grant, if there be those in thy presence who are perplexed, not knowing the way of duty, and who eagerly seek to find a path from the intricacies of life, that they may find it. Give them a clear understanding. Point out to them the way of rectitude. May they hear that voice inwardly, saying, This is the way of God; walk ye in it.

We pray that thou wilt help those who strive against their inbred sins, their crooked dispositions, and the habits which have been fastened upon them. Grant, if there be any who are carried away by their appetities, and passions, and desires, and who strive to break away from all their temptations and troubles, that they may know that the compassion of God is upon them, and that the help of the Spirit is vouchsafed to them. May they not be afraid, because they are sinful, to look up, or to plead for help. Though they are unworthy, although they have promised and broken their promise a thousand times, may they never give up, but still go to the Physician of their souls, that they may be healed of all their transgressions.

We pray that thou wilt grant to all of us a life of truth and fidelity patiently borne. May we be forbearing in pain and long-suffering, in all circumstances of trial. May we live by the power of hope, and overcome despondency. May we accept the law of God every day, as it is revealed in his providence, and say, Thy will be done. May we rejoice with those that do rejoice, and weep with those that weep, condescending to men of low estate, and walking with a sweet fellowship with the men who are around about us. Grant that we may lead useful lives in all our intercourse one with another in the household, and in the affairs of life, until we are hewn and fashioned into the image and character which shall fit us for the heavenly land.

O Lord our God, take anything from us that thou wilt, and put anything upon us that thou wilt; but take not away our portion in heaven. Grant that we may not have our benefits in this life, and lose them in the life that is to come. Give us thy divine wisdom, that godliness which is profitable in all things, having promise of the life that now is as well as of that which is to come. And

finally, when thou hast perfected thy working in us, bring us through the gate of death to the golden shore. There may we meet those who have gone from us. There may we meet the general assembly and church of the first-born—the spirits of just men made perfect. There may we be perfected, and rise through the ages, rejoicing for ever and for ever, praising the Father, the Son, and the Holy Ghost. *Amen.*

PRAYER AFTER THE SERMON.

CLEANSE us, our Father, from all evil, from all deceitfulness, and from all the things that tempt us thereto. Forgive us our weakness and our wickedness. Heal us of them, and lead us toward the charity of thy soul. We rejoice that the government of the universe is in the hands of a God of infinite truth; and yet we rejoice in thy patience with crooked and untruthful men. Win them to better ways. We pray that thou wilt draw, with sweet and benign influence, all those who are in thy presence, toward the truth and a higher manhood, that they may walk and be strong therein. May those who have been wounded be healed. May those who are out of the way be brought back into the strait and narrow path. May those who have indulged in wrong things henceforth do them no more. So we pray that the spirit of religion may work all sweetness and righteousness in thy servants, and that thy name may be glorified in the well-doing of those who are thy children.

We thank thee for the privileges of the day. Dismiss us from the sanctuary to our homes. Bless our families, that they may be as the gates of heaven to us, through life and its trials. And bring us at last to the joy of the eternal state, through Jesus Christ our Lord and Saviour. *Amen.*

THE GORHAM COMPANY,

Silversmiths.

[ESTABLISHED 1831.]

SILVER BRIDAL PRESENTS, FAMILY SILVER, PRESENTATION PLATE, Etc., Etc., in rich antique and new designs. An elegant assortment, from the least expensive article to a full Wedding outfit, at retail Salesrooms of the Company,

No. 1 BOND STREET, ... near BROADWAY, N. Y.

And also by the leading Jewelers of Boston, Philadelphia, Baltimore, Washington, Chicago, St. Louis, New Orleans, San Francisco, and other cities.

TRADE DIRECTORY.

In so far as rigid scrutiny will effect it, this list of Business Houses will contain the names of none but trustworthy establishments.

A QUARTERLY MAGAZINE.—**"THE FLOWER GARDEN."** TERMS: One Dollar a Year. Subscribers entitled to a dollar's worth of seeds or bulbs. **BEACH, SON & CO.,** 76 Fulton St., Brooklyn, N.Y. Send 10 cts. for specimen number.

BABCOCK FIRE EXTINGUISHER.—"Absolutely the best protection against fire." Send for **"Its Record,"** 707 Broadway, New York.

C. F. A. HINRICHS imports and deals at wholesale and retail in China and Glass; Fancy Goods, Toys and Games; Archery, Croquet, Cricket Goods, &c.; also the Kleeman's celebrated Study or Reading Lamps, Chandeliers, &c. Price Lists on application.—29, 31 & 33 Park Place, corner of Church Street (up stairs), New York.

DYEING AND CLEANING ESTABLISHMENT.—**BARRETTS, PALMER & HEAL,** 519 Fulton St. (near Duffield St.), Brooklyn; 451 Broad St., Newark, N.J.; 484 Broadway; 191 Grand St., New York. Shawls, curtains, dresses, cloaks, velvets, coats, pants, vests, gloves, feathers, etc., dyed or cleaned in a superior manner and promptly. Goods received and returned by express.

EMPIRE PIANOS.—The best and most elegant **PIANOS** for the money to be found in the United States. Send for price-lists and illustrations. Address, WILLIAM A. POND & CO., No. 547 Broadway, N.Y.

EAT TO LIVE.—Write to F. E. SMITH & CO., Atlantic Mills, Brooklyn, N.Y., Manufacturers of the **CRUSHED WHITE WHEAT,** for their Pamphlet on Foods, with extracts from Liebig, Johnson, and other scientists. Read it, and save health and money.

FASHIONS.—FOREIGN STYLES IMPORTED by A. BURDETTE SMITH. Pattern Bazaar, 914 Broadway, New York. Duplicates furnished in Paper Patterns, with a small cloth model, to show how to make them up. Send 2 stamps for Catalogue.

LATEST NOVELTIES for Summer. Beaded Lace Jackets and Overskirts to match. Muslin and Lace Jackets. Ribbon and Lace Sashes. Beaded Laces, Gimps, and Fringes, at reasonable prices. E. A. MORRISON, 893 Broadway, between 19th and 20th Streets.

MERIDEN BRITANNIA CO. manufacturers of Silver Plated Goods, 550 Broadway, New York. In addition to an *unrivaled* variety of *Fine Electro-Plated Table Ware*, we offer a new line of **FORKS AND SPOONS**, extra heavily plated by our New Patent Process, which deposits the silver any requisite thickness on the *parts most* exposed to *wear*. They are unequaled for durability by any made by the old process. All Spoons and Forks Plated by this improved method are stamped: 1847—ROGERS BROTHERS.—XII.

ONE PRICE ONLY.—Stationery of all kinds. Writing Paper, Envelopes, and Account Books Cheap. Leach's Falcon Pens, 65 cts.; and Law Pens, $1 a gross. Samples sent by mail. J. LEACH, 86 Nassau St., and 235 Greenwich St., N.Y.

RICHARDSON, BOYNTON & CO. Manufacturers and Dealers in BOYNTON'S "Brick and Portable Heating Furnaces," "ELEVATED" and "LOW OVEN" Ranges, "NEW BALTIMORE" Fire-place Heaters. **Cooking and Heating Stoves.** Send for Circulars before purchasing elsewhere.—No. 234 Water Street, New York City.

TABLE CUTLERY made and warranted by the **MERIDEN CUTLERY COMPANY,** 49, CHAMBER ST., New York. Call for this "Trade Mark" of all dealers.

WAITING HOURS. PROMISE AND PROMISER. By Anna Shipton. WARREN & WYMAN, 13 Bible House, N. Y.

WICKES' ECLECTIC OIL. The most desirable illuminating oil. No danger in its use. Clear, soft light at one quarter the cost of gas. Colorless as spring water; emits no odor in burning. No change of lamps required. 120 Maiden Lane, New York.

THE CIRCUIT RIDER.

A Novel.

By EDWARD EGGLESTON.

Author of "The Hoosier Schoolmaster," etc., etc.

1 vol. 12mo. Illustrated. Cloth, $1.75.

Mr. Eggleston has given this novel his most careful attention; and agrees with other critics in pronouncing it his best. Its own superior merits as well as his brilliant reputation will command for this, his latest work, an immediate popularity.

A GOOD MATCH.

A Novel.

By AMELIA PERRIER, Author of "Mea Culpa."

1 vol. 12mo. Cloth, $1.50.

A clever and amusing Novel, agreeably written, racy, and lively.

"A very readable love story, tenderly told."—*Hearth and Home.*

"The characters appear and act with a real life."—*Providence Press.*

BRAVE HEARTS.

A Novel.

By ROBERTSON GRAY.

1 vol. 12mo. Illustrated. Cloth, $1.75.

A characteristic American tale, with Illustrations by Darley, Stephens, Frank Beard, and Kendrick.

"About as pure, breezy, and withal, readable, a story of American life as we have met with this long time."—*Congregationalist.*

"Its pictures of the strange life of those early Californian days are simply admirable, quite as good as anything Bret Harte has written."—*Lit. World.*

SILVER AND GOLD.

AN ACCOUNT OF THE MINING AND METALLURGICAL INDUSTRY OF THE UNITED STATES, WITH REFERENCE CHIEFLY TO THE PRECIOUS METALS.

By ROSSITER W. RAYMOND.

U.S. Commissioner Mining Statistics; Pres't. Am. Inst. Mining Engineers; Editor Engineering and Mining Journal; Author of "Mines, Mills, and Furnaces," etc., etc.

1 vol. 8vo. Cloth, $3.50.

"Valuable and exhaustive work on a theme of great import to the world of industry."—*Philadelphia Inquirer.*

"A repository of much valuable current information."—*N.Y. Tribune.*

"A great Desideratum in American Literature supplied."

THE INTERNATIONAL REVIEW.

SIX TIMES A YEAR.

Commenced January, 1874.

ARTICLES ALREADY PUBLISHED.

JANUARY NUMBER.

OUR LATE PANIC.
FIRES IN AMERICAN CITIES, Prof. A. P. Peabody, D.D., Harvard University.
DEEP SEA EXPLORATION, Prof. Wm. B. Carpenter, M.D., LL.D., F.R.S., University of London.
UNIVERSAL EDUCATION, Ray Palmer, D.D., New York.
THE PRUSSIAN CHURCH LAW, Baron von Holtzendorff, LL.D., Munich.
INTERNATIONAL ARBITRATION, Theodore D. Woolsey, D.D., LL.D., ex-President of Yale.

MARCH NUMBER.

WORKING CLASSES IN EUROPE, Hon. Thomas Hughes, M.P., Q.C., author of 'Tom Brown at Oxford,' London.
TRANSIT OF VENUS, Prof. J. E. Hilgard, U. S. Coast Survey, Washington.
UPPER SCHOOLS, Rev. James McCosh, D.D., LL.D., President of Princeton College.
PRACTICAL WORK IN PAINTING, Philip Gilbert Hamerton, Esq., London.
OUR NATIONAL CURRENCY, Hon. Amasa Walker, LL.D., Brookfield, Mass.
NATIONALISM AND INTERNATIONALISM.

MAY NUMBER.

FIRST IMPRESSIONS OF ROME, Edward A. Freeman, M.A., LL.D., author of "History of the Norman Conquest," London.
INDIAN CITIZENSHIP, Gen. F. A. Walker, late U. S. Indian Commissioner.
ART AT OUR NATIONAL CAPITAL.
AUSTRALIA, Dr. Barcroft Boake, Melbourne.
MONOPOLIES, Hon. C. C. Nott, Judge of Court of Claims, Washington.
JOHN STUART MILL, Noah Porter, D.D., LL.D., President of Yale College.

JULY NUMBER.

WM. CULLEN BRYANT and his writings, Ray Palmer, D.D.
COAL AND ITS SUPPLY, Prof. E. B. Andrews, State Geologist of Ohio.
THIRTEEN YEARS OF FREEDOM IN ITALY, Prof. Angelo Gubernatis, LL.D., Florence, Italy.
THE CATHOLIC REFORMATION IN SWITZERLAND.
THE NEW REVISION OF THE ENGLISH BIBLE, Prof. Geo. P. Fisher, D.D., Yale College.
THE ORTHODOX GREEK CHURCH, the Princess Dora d'Istria.

From the above record of articles which have already appeared, the public may judge how well the promise of the Prospectus has been observed. We quote:

The chief object of this Review is the sifting and telling treatment of great questions of our age and country, above mere sect or party; literary, scientific, social, national, religious.

It brings to its pages the best culture of Europe and America, and seeks to be a medium of communication for representative thinkers of the age.

It aims not to address merely scholars and divines, but to furnish guidance and information in pleasing and popular forms to practical men in business and the professions.

Material and style the best attainable in the present advanced state of the mechanical arts.

While fearless and progressive, it never assails the divine authority of the Scriptures, or the supremacy of the Constitution over a united Republic.

☞ **Subscription, $5.00 per annum. Single Numbers, $1.00. Any Back Number (for examination), 75 cents.**

OFFER EXTRAORDINARY. *Subscriptions for* TWO YEARS, viz.: 1874 and 1875 complete, received before October 1st, 1874, will be accepted at $8.00! Present subscribers who send $3.00 before the same time will be entitled to receive the Review during 1875 without further charge.

To CLERGYMEN we are making a special offer which will be communicated on application.

Persons of culture and good address are wanted to represent the Review as canvassers.

Address: **A. S. BARNES & CO.,**
111 & 113 William St., New York, or
113 & 115 State St., Chicago, Ill.

WINNING SOULS.

SKETCHES AND INCIDENTS DURING FORTY YEARS OF PASTORAL WORK.

By REV. S. B. HALLIDAY.

1 vol. 12mo. Cloth, $1.

The author of this volume for some time past has been, and now is, engaged as assistant in the pastoral labors of Plymouth Church, Brooklyn (Rev. H. W. Beecher's), where, in visiting among the sick, the poor, and the afflicted of that large parish, he is continually encountering new and interesting phases of heart-life. These simple records of scenes among his earlier labors possess a peculiar interest.

"Full of valuable suggestions to ministers in the department of active duty."—*Methodist Recorder.*

"The book is tenderly written, and many of its pathetic scenes will be read with moistened eyes. We commend the book to pastors and people."—*Boston Christian Era.*

NORWOOD:

Or, Village Life in New England.

A Novel.

By HENRY WARD BEECHER.

Uniform Edition of the Author's Works.

1 vol. 12mo. Illustrated. [*In Press.*

This is Mr. Beecher's only novel, and it affords a most remarkable illustration of his versatility. Full of exquisite descriptions of scenery and delineations of social and domestic life, exceedingly graphic and trustworthy in detail, and abounding in passages of genial humor and kindly wisdom, it is altogether one of the most enjoyable novels ever published. It is fragrant with the genuine raciness of the New England soil.

PLEASANT TALK ABOUT FRUITS, FLOWERS, AND FARMING.

NEW EDITION, WITH MUCH ADDITIONAL MATTER.

By HENRY WARD BEECHER.

Uniform Edition of the Author's Works.

1 vol. 12mo. Cloth, $2. 00.

This volume, when it was first given to the public some years ago, was most favorably received, both in this country and in England. The present edition contains many recent additions to the original book, dealing with both the poetical and the practical side of gardening and farming, the whole making a volume of rare interest and value.

YALE LECTURES ON PREACHING.

By HENRY WARD BEECHER.

Uniform Edition of the Author's Works.

FIRST SERIES. 1 vol. 12mo. Cloth, $1.25.

Delivered before the classes of theology and the faculty of the Divinity School of Yale College. This series treats of the personal elements which bear an important relation to preaching.

"What a charming, what a 'fruity' volume is this last venture of Henry Ward Beecher! The 'Yale Lectures on Preaching' can be read by everybody, layman or clergyman, with delight. We can point to few recent novels which are more entertaining than this book."—*Boston Globe.*

"Vigorous, eloquent, and practical."—*Philadelphia Age.*

"We know of no dozen treaties on the preacher's work which contain so much of sensible and valuable instruction as is compressed into this little volume."—*N. Y. Independent.*

SECOND SERIES. 1 vol. 12mo. Cloth, $1.50.

Eleven lectures delivered at Yale College during the winter of 1873. In this course Mr. Beecher considers the *Social and Religious machinery of the Church* as related to preaching.

"Vigorous, practical discussions. Full of common-sense and a knowledge of human nature, and admirably adapted to meet wants in preachers which no other writer can so well supply."—*Watchman and Reflector.*

"Marvellous exhibitions of deep piety, sound sense, quick wit, and fervid address; interesting to all Christian readers—invaluable to the beginning preacher."—*Rev. H. N. Day, N. Haven College Courant.*

THIRD SERIES. *In Press.*

The Third Series, delivered in 1874, is a discussion of the *Methods of Using Christian Doctrines*, in their relations to individual dispositions and the wants of the community.

STAR PAPERS.

NEW EDITION, WITH MANY ADDITIONAL PAPERS.

By HENRY WARD BEECHER.

Uniform Edition of the Author's Works.

1 vol. 12mo. Cloth, $1 75.

These experiences of Art and Nature are perhaps the most widely known of Mr. Beecher's miscellaneous writings. The original edition, issued many years ago, met with a most gratifying reception, and, although it has been out of print for some years, has been frequently inquired for. It is now reissued with fresh and charming additions.

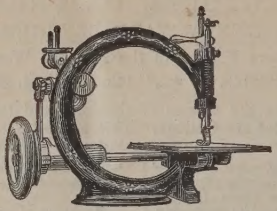
"We have nothing in the way of descriptive writing, not even the best sketches of Washington Irving, that exceeds in richness of imagery and perspicuity of statement these 'Star Papers.'"—*Methodist Home Journal.*

"A book to be read and re-read, and always with a fresh sense of enjoyment."—*Portland Press.*

"So full of rural life, so sparkling with cheerfulness, so holy in their tenderness, and so brave in nobility of thought."—*Liberal Christian.*

THE WILLCOX & GIBBS

SILENT

THE ONLY  SEWING

STANDARD MACHINE.

Approved by Physicians as Fit for the Use of Females.

Comparative tests with other Machines, in thousand of instances, have proved its superiority for all the requirements of the family.

A PHYSICIAN'S OPINION.

"I have, until this year, interdicted the use Sewing Machine in my family, noticing, as I have had occasion to do, the increase in female diseases since the introduction of the Sewing Machine, and tracing many of these to the labor of running them. Your Machine can be operated by a child, and the labor is trifling. "M. S. MOSES, M.D., New York."

MRS. HENRY WARD BEECHER'S OPINION.

"I have the Wheeler & Wilson, Grover & Baker, and WILLCOX & GIBBS Sewing Machines. I use the Willcox & Gibbs more frequently, thinking it far superior to any other I have yet tried."

Office: No. 76 COURT STREET, BROOKLYN.

Nearly Ready:

THE MODE OF MAN'S IMMORTALITY.

By Rev. T. A. GOODWIN, A.M., late editor *Western Christian Advocate*, Indianapolis, Ind. 12mo. $1.25.

"Certainly shows with great force the well nigh insuperable difficulties attending the common opinions of the resurrection of the actual body that is placed in the dust, and develops quite a consistent and interesting theory in reference to the nature of the resurrection life."—*Zion's Herald.*

"*A book to make men think.*"

YALE LECTURES ON PREACHING.

Third Series. By HENRY WARD BEECHER. Uniform with First and Second Series. 12mo. $1.50.

NORWOOD; or, Village Life in New England.

A Novel. By HENRY WARD BEECHER. 12mo. New and Revised Edition. Illustrated. $2.00. *Uniform Edition* of the Author's Works.

LECTURE ROOM TALKS.

New Edition. 12mo. *With Steel Portrait.* *Uniform Edition* of the Author's Works. $1.75.

J. B. FORD & CO.,

27 Park Place, New York.

H. W. BEECHER'S WORKS,

UNIFORM EDITION.—NOW READY.

FRUITS, FLOWERS, AND FARMING	$2 00
YALE LECTURES ON PREACHING. First Series	1 25
" " " Second Series	1 50
LECTURES TO YOUNG MEN	1 50
STAR PAPERS	1 50

W.C. Pond 6275 W.C.P.